

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 36, Vol. iii.]

BELFAST, DECEMBER 1st, 1883.

[For Gratuitous Circulation

THE Rev. J. C. Street begs to acknowledge receipt of the following subscriptions, in aid of the publication and gratuitous circulation of the *Chronicle and Index*. Miss May, 2s 6d; a Kentish Unitarian, 5s; Rev. J. Kennedy, Larne, 2s 6d; Mr. W. Jardine, Dromore, 2s 6d. Further contributions for the same purpose will be duly acknowledged.

THE Sunday Evening Lectures at the Church of the Second Congregation, Rosemary Street, continue to attract large audiences. Mr. Street's subjects have been—

“Matthew Arnold on the Future of Christianity.”

“Reformation, 1483 and 1883.”

“Old Paths and New.”

“The Cry of the Poor.”

On the evening when the last of these Lectures was delivered, an earnest appeal was made on behalf of the Funds of the Royal Hospital.

If our friends will make a visit to the Depository, they will find it well supplied with attractive Christmas Cards and Children's Books, as well as with literature, suited to the Season. An early visit is invited.

THE Annual Subscriptions to the Society are due, and are much needed to enable the Treasurer to meet the recurring demands upon him, and the Committee will feel greatly obliged if our friends will leave their subscriptions at the Depository or have them ready for the Collector as soon as he calls.

It will be seen from an examination of the list of Officers of the Unitarian Society, that there has been a change made in respect of the Treasurership. Dr. Hyndman, who has held the office for many years, and discharged the duties of it with great care and assiduity, has been compelled, owing to the pressure of professional duties, to lay his resignation before the Committee. The resignation was accepted with reluctance and regret, and Dr. Hyndman

was cordially thanked for his services. The Committee are glad to announce that Mr. Mansel Smith has agreed to fill the vacant place, and that he has already entered upon the duties of the office. Any communications addressed to him, at the Depository, Queen's Arcade, will secure prompt attention.

WE are very sorry to learn that the Rev. F. M. Blair, who was so recently settled in the Pastorate of Templepatrick, and who gave so much promise of a useful and vigorous life, has been compelled for awhile to retire from his work and go to the South of Europe to recruit his shattered health. Our sympathy and good wishes go with him, and we trust that ere long he may return invigorated and thoroughly fitted for his work. The Rev. Henry M'Gowan has taken duty for him meanwhile, and will be sure to work with conscientiousness and fidelity.

WE would remind our readers that a Sunday School Conference is to be held in the Rosemary Street Schools, on Tuesday, December 4th, under the Presidency of J. M. Darbishire, Esq.; and a Paper is to be read by the Rev. J. E. Stronge, on the “Religious Education of the Young.” Tea will be provided at 7 o'clock. All friends of Sunday School Education are invited to attend. We look forward to a profitable meeting.

THE Rosemary Street Mutual Improvement Association is enjoying a brilliant session. Since our last announcement, papers have been read by Mr. Henry Aston, M.A., on “Lessing;” Mr. T. Harrison, B.A., on “A Tour through the fields of English Fiction;” Mr. Henry Riddell, M.E., on “Fairy Tales and Astronomical Myths;” and Mr. J. Graham, of Glasgow, on “Form and Spirit.” After all the papers, each of which was of great excellence, very animated discussions took place, and the interest of the members was maintained from the beginning to the end of the proceedings. One evening during the month was devoted to Music and Readings, and a very enjoyable entertainment was provided.

A new feature of interest has been added to the Association this year. The Barrington Lecturer for the year, Mr. Lowden, B.A., is to give a course of Twenty Lectures, on Economic Science, using John S. Mill's Book on "Political Economy," as the text book for the course. The Lectures will be inaugurated by one addressed to the General Public, and then followed by a systematic course for those who are prepared to pursue the study. We shall be glad to hear that the Barrington Lecturer has a large class, and that at the close of the Lectures, the Examination will testify that good work has been done. We are informed that prizes for the best answering, varying from £4 to £1, will be given.

THE Rev. F. W. Walters, of Glasgow, has had a call to one of the most important congregations in England, but has felt it to be his duty to decline it. His congregation have taken the opportunity of expressing their great appreciation of his services, and their strong desire to retain him as their Pastor. The relations between Mr. Walters and his congregation are of the most intimate and cordial character, while his reputation as a powerful and eloquent Preacher, is extending every day throughout all our churches. We do not wonder that other congregations should seek his services, nor that his people at Glasgow should be resolute to retain him if it is possible.

WE see with pleasure that our earnest and accomplished friend, the Rev. E. M. Geldart, of Croydon, has got the desire of his heart accomplished, by having his new and beautiful church at Croydon, opened for public worship. Mr. Suffield began the good work, and established the congregation at Croydon, Mr. Geldart has carried it on with great ability and success, and has now, with scarcely any debt upon it, got a fine and spacious building, wherein to accommodate the increasing number of friends of Liberal Christians who attend upon his ministry. The success at Croydon will encourage pioneers of the Free Faith in many other localities. To all of them we wish God-speed!

WE have taken the following cutting from one of the Glasgow Papers, and it will be read with interest by all our friends.

CRIEFF.—INDEPENDENT CHURCH—The Rev. J. M'Gavin Sloan, Pastor of this Congregation, has intimated to the deaconate, and by that

means to the church, that he has been forced, through loyalty to truth, to abandon his belief in the doctrine of a supernatural incarnation and the other theological dogmas thereto correlated in the evangelical creed. If the congregation choose to accompany him into new fields of religious thought he is willing for a time to continue as preacher and teacher, but if the decision is against the change he is willing to give notice of resignation. A meeting of the deacons has been held, when arrangements were made to supply the pulpit in the meantime by a U.P. clergyman. A meeting of the congregation is to be held on Tuesday first to consider the above communication.

Since this paragraph appeared, the congregation at Crieff has had its meeting, and has declined to follow Mr. Sloan into the "new fields of religious thought." His ministry, therefore, at Crieff, is at an end. But Mr. Sloan has taken the manly and honest course, and we are sure God will open out a way for him to usefulness in His universal church. Mr. Sloan preached for the Rev. F. W. Walters, of Glasgow, last Sunday, and was heard with great pleasure by the congregation. We venture to tender to Mr. Sloan our cordial sympathy and good will, and offer him our best wishes that he may soon have a place among the Free Ministers of a truly Free Church.

THE work of the Scottish Lectureship, so far, has been unexpectedly successful. The Committee arranged with the Lecturer (Rev. Christopher J. Street), that he should devote special attention to Paisley until the end of the year, preaching there every Sunday, and taking such other steps as he thought calculated to revive the cause of Unitarianism in that town. Since the late Rev. Wm. Bennett left Paisley, some three years ago, the church has practically been dead, perhaps half-a-dozen services having been held before the Scottish Unitarian Association took the work in hand. Mr. Street is in the midst of a course of Sunday Evening Lectures, in the handsome Minor Town Hall, and the interest has been increasing week by week. Half of the series is over, and the attendances have been 120, 120, 130, 150, and 155. Such successful meetings have been unknown in Paisley before, and our friends there are in high hopes of a congregation being formed with a settled pastor. Several new and substantial additions

have been made to their ranks through these services, and it is now proposed to hold a Social Meeting of the sympathisers, at an early date, to see whether it is not possible to form a congregation, and make the movement permanent. Mr. Street has engaged the Village Hall, at Elderslie, for a week-night lecture, and intends to lecture also at Johnstone, Renfrew, and Barrhead, before Christmas. All these places are in the immediate neighbourhood of Paisley, and it is thought that the lectures may not only awaken new thought, but lead stray sympathisers to attach themselves to the Paisley Church. After Christmas, the work of the lectureship will take larger scope.

IN "Heroes of Israel," we have another of Mr. Richard Bartram's very useful little Books for the use of Sunday Schools. His "Stories from Genesis," and "Stories from the Life of Moses," are appropriately followed by "Heroes of Israel." The new book is fully equal to its predecessors, and will carry on the minds of the children to a further acquaintance with the early books of the Bible. A very vivid picture is given by Mr. Bartram of each of his "Heroes," and their story is told as much as possible in the words of the Bible; but this is accompanied by such judicious and reasonable explanations, criticism, and illustrations, as a judicious teacher or parent would like to supply to the children under his care. We commend the book to all Sunday School Teachers, and to parents who carry on the religious instruction of their children at home. It may be had at the Depository for 10d.

WE give a hearty welcome to the Eighth Annual Volume of "Young Days," which is now ready to give renewed pleasure to the children in our homes and Schools, at the coming Christmas-time. It is as attractive as any of its predecessors. The stories are charmingly told, and beautifully illustrated, and the interesting questions and answers, under the guidance of Aunt Amy, have not only gratified the readers of the Monthly Numbers, but will give pleasure to many readers who will see them for the first time in the Annual Volume. We regret to see that for awhile Aunt Amy is retiring from the good work she has been doing, and trust she may speedily be able to resume it; but in the meantime, we hope some other good-hearted and

clear-headed aunt or cousin will carry it on until Aunt Amy can say she is ready once more to correspond with her numerous friends.

The Volume may be had at the Depository for 1/3.

PROTESTANT CHRISTENDOM has been busily at work celebrating the four hundredth anniversary of the birth of Martin Luther. It is good to keep in mind the great heroes and reformers of the past. Their example may stir up a noble emulation. Luther typifies and illustrates the revolt of the human mind from priestly and ecclesiastical authority. Unfortunately, in destroying the Pope as an idol, Luther set up the Bible in his stead. But all idols must be utterly abolished. Luther's protest against authority has to be carried further than he carried it, and it will need to be enforced by all true men until the freedom of the individual soul is won, and all outward authority over the mind and conscience of man is utterly destroyed.

WE extract the following from the *Christian Leader*, a Glasgow orthodox paper, bearing upon the proceedings at the recent proceedings among the Unitarians in Scotland. The paragraph will be read with some interest. "It was in the shadow of a great loss that the Scottish Unitarians came together last week in Glasgow to hold the twenty-third annual meeting of their association; and the chairman, Rev. F. W. Walters, opened his address with a touching and well-deserved tribute to the memory of John Puller, of Bridge-of-Allan, whose death was lately recorded in this journal. The many fine qualities of that gentleman, and the services he had rendered to the denomination, of which he was lately president, were affectionately recalled; and it was agreed to send an expression of sympathy to the bereaved family. Special interest was occasioned by the recognition of Rev. Christopher J. Street, M.A., who has been appointed lecturer to the association and pastor of the congregation at Paisley. 'The Unitarian bishopric of Scotland' was the designation of his field of labour humorously given by Mr. Walters. Mr. Street was spoken of as the 'worthy son of a worthy sire;' from which we infer that his father is that able Nottingham man, trained under one of the Carpenters in the Old Pavement meeting-house in the lace metropolis, who

has been for many years a conspicuous figure in the Belfast pulpit, and who in early life wrote one of the best temperance stories we have ever read. In his address, Mr. Walters asserted that the deepest religious life of Scotland was all on the Unitarian side. A religious transition was going on, and Scotland was unconscious of the great reformation which was taking place in her so-called orthodox churches, where nobler and juster views of God were being substituted for the harsh Calvinism so popular even fifty years ago. It required only honest speaking by ministers and congregations to make a great reformation in their creeds and dogmas. Mr. Street said that Glasgow, which should be the most religious city in the empire, showed the very lowest percentage of a church-going population. Addresses were delivered by Revs. Henry Ierson, T. W. Freckleton, of London, R. B. Drummond, of Edinburgh, H. Williamson, of Dundee, G. T. Walters, of Aberdeen, and A. Webster, of Glasgow.

THERE is a cynical tone pervading the talk that one hears in certain circles, and which, if not fought against and exposed, is apt to have a deleterious effect on those who are entering on the business of life. Its burden is, you must not pitch your standard of morality too high. You must learn to come and go a little. It will not do to be too particular. If you are to get on in life you must learn to be pliable under the pressure of circumstances. According to this view of things religion, with its hard and fast lines, is regarded as an encumbrance. It makes a man too scrupulous; it gives him too fine a conscience; it makes him too full of fears before he does a sharp thing, and too full of qualms after it is done. In a word, religion is a drag on the wheels of progress, and must be dispensed with, at least at the beginning of one's career. There is a place for it, and an important place, but it is further on in life—when the struggle of life is over, and success is gained, and its principles can no longer obstruct or slacken speed, then it may come in. How often do young men hear these things whispered in their ear, and how many yield to the temptation! How many say to the appeal of conscience and reason to become religious here and now, "Go thy way for this time, when I have a convenient season I will call for thee!" Nay, young men, it is the most short-sighted, the most suicidal policy

that can be adopted, to throw religion over till success is assured, for it forms one of the most important factors in all lasting achievement.

JAMES COATS, Girvan.

WHO SHALL FEAR?

RELIGION need not fear, nor religious men. It is only those who doubt whether their foundation is strong, who will dread the coming of the storm; it is not those who have built upon a rock. Because God is, and because we are His children, it is certain that every generation will teach us more of Him and more. Because we are of like spirit to Him, it is certain that no theory, no form of matter, no phrases or words, are necessary for the closest communion between Him and us. Because He gives us life, inspires us with His spirit, it is certain that we shall understand His revelations better with every generation: we shall make clear the old records where the past has stumbled, and we shall be finding every day new traces of His love. This modern spirit of enquiry is giving us new parables, if you please, by which to express His infinite qualities, to state what we cannot describe. The telegraph speaks at once for all the world, and gives us thus a poor little image how He is everywhere, without visible form or restricted person. The germ under the microscope opens its mouths on every side: it expands or multiplies into a million, million germs, and gives us a poor image of the infinite extent or radiation of his will. Our new implements or new machinery, with every step he makes, thus give us some new forms of faltering language, in which, with each other, we may speak of the Infinite Power which always is. But, in these two parables, we have only repeated the Master's when he said the kingdom of God was everywhere, like the lightning which flashes at one instant from the one part of heaven to the other and when he said it was like the cell of heaven which becomes the mass and multiplies itself in such infinite progression. Language changes and becomes better. Moods and forms of statement change. So creeds change and rituals,—none simple more. But He is always our present Father. We are His immortal children. Life brings us near to Him: death brings us near to Him. Life renewed will bring us nearer to Him. This, religion knows, feels, and declares. The Bible has declared it with such variety of instance as has endeared it for-

ever to the heart of man. History declares it with such persistency that every well-furnished student of history believes in the "Power that makes for righteousness." Nature declares it from her multitudinous abyss. There is no word nor language, but all the same to the great "I Am." She cries, "Thou art;" and every obscuration of nature gives to its own time its own parable and language to express it. In such accord, no man is to fear the decline of religion. For the Spirit of Truth which proceeds from this present Father testifies always, and into all truth that Spirit guides.

E. P. HALE, D.D.

DOUBTERS AND THEIR DOINGS.

A PROBLEM FOR THIS DAY.

THERE was a time in the History of the Christian Church when it was deemed noble and necessary for a true and good man who could not conscientiously accept all the dogmas which were taught by the special Church to which he belonged, to come out of that Church and to resign all offices and honours belonging to it. He could not stay to repeat creeds and to enforce doctrines which his intellect repudiated, and he did not feel justified in using words in an unnatural sense, and in having a special set of opinions for his own mind, and another for proclamation to the public. When he found he had broken loose from his former opinions, and from the simple and grammatical sense of the doctrines, which it had been his business to accept and to teach, he took the manly and dignified course of resigning his position, and went forth like Abraham of old, not knowing whither he went. The history of religion has preserved, in godly remembrance, the names of many of these grand old heroes, and laid them before successive generations of men for their guidance and example.

Even of late days, and within our own memory, we have noble examples of men who changing their former convictions, honestly left the Churches to which they had belonged, and went forth to find a new spiritual home.

But in these active times, when thought is breaking down many an ancient barrier, and former intellectual landmarks are disappearing as the tide of mental activity flows on, there are

vast multitudes of thinkers who no longer believe the old faiths and the former traditions, and who have been emancipated by the light of science, and the progress of free thought from the fetters of traditional teachings and the tyranny of priesthoods. The number of such men is beyond computation. But where are they? Do we find them following the example of the illustrious few, whose names have become classic because of their spiritual heroism? If not, where are we to look for them?

We shall find them in *three* directions.

The first direction in which we must look for these emancipated natures, is that in which we ought to find them all, but where, as a matter of fact, we find but few. There are in this Empire, among popular and fashionable creed-bound churches, some few scattered churches which are free: where no creed is enforced, where no mental bond is permitted, where each mind is not only left absolutely free, but encouraged and commanded to exercise this freedom to the largest extent, and to secure the same grand liberty for all other minds. We should naturally expect to find within these Free Churches, all those who have discovered the error of their creeds, and the folly of ecclesiastical pretensions. Here, their powers would not only be unchecked, but aided in their growth. No one would desire to make them afraid, but all would rejoice to see them soar with strong and free pinion into the heaven of God's truth. But when we look into these Free Churches, do we find the crowd of rejoicing natures, which, having burst through the bars of their prison-house, are now rejoicing in the grand "liberty of the sons of God?" Very few are they who have thus signalized their escape from the "house of bondage." There are some. The Pulpits of the Free Churches of England, contain some few of the men who have courageously come forth from the popular churches, and are now proclaiming their own freedom, and contending for the freedom of others. But you may almost count the number of them upon the fingers of your hand, twice told. How many are there in Ireland? Alas! fewer still. The contribution which the movement of free thought in Christendom has made to the preaching power of the Free Churches of Great Britain and Ireland, is microscopically small. I do not forget the noble few who are among us, and who have proved their genuineness and fidelity, but I am compelled, in deference to truth, to say that

they are conspicuous, not only for their power and fidelity, but also for their fewness.

Among the *worshippers* in the Free Churches, are to be found a larger proportion of men and women who have come from the ranks of the so-called orthodox. I rejoice to note the fact that there are many who have proved that they dare face obloquy and shame, and cast in their lot with those who are the few, the hated, and the feared. If there are deserters from the ranks of the freedmen of God, there are also constant accessions. Men and women are continually emerging from the old bondage into the new and glorious liberty.

Still it remains a simple fact that in comparison with the vast number who have consciously and finally laid aside the old creeds, and the former faiths, the number of those who are to be found within the borders of the Free Churches is almost ludicrously small. Of the three directions into which the great multitude of mentally emancipated natures have gone, by far the smallest number is to be found in the Free Christian Churches.

The second wing of the great army of those who no longer believe the creeds and catechisms, will be found outside all the Churches. You will find them among the secularists, the positivists, the indifferentists. They join in no worship. They are tired of the past, weary of stale, unprofitable chaff; they like to keep at a respectful distance from priests and churches, and they are simply indifferent to all the theologies that have for so long a time been dinned into their ears. The best portion of this body of men is composed of the students of natural science, who, in obedience to the laws they find everywhere in operation, have felt the impossibility of believing that the world was created in six days, that the sun ever stood still at the command of an eager and victorious soldier, that the waves of the sea ever piled themselves up like solid walls, to leave a pathway for a retreating nation, that there is anywhere in the universe a material fire everlastingly burning wherein perishable bodies shall continually burn and never be consumed: but who in rejecting these things have forgotten that these are not religion, and not Christianity, and are no more necessary to a true and living faith in God than are the stories of the Apocryphal Gospel, or the legends of the saints. Then there are others, who, drifting away from the past, have nothing

left to cling to, and go aimlessly and heedlessly from doubt to denial, and from denial to utter indifference. Losing their early trusts and faith, they are without God and without hope in the world. From these men come the feverish and restless cries of the day, the wild yearnings after foolish utopias, and the unguided passions which cloth themselves in riot, revolution, and unnatural fervency. These two sub-divisions—the bold sceptic who denies the old faith and challenges the new—and the simple unbeliever who has lost heart and hope, and is ready to the hand of every schemer who will promise change and betterment—these two form the second wing of those who no longer believe the popular creeds.

But the great preponderating majority who have intellectually broken loose from the old Churches, and who no more believe their most solemn teachings than you or I, are still to be found in their own places, carrying their prayer or mass books, as of old, and repeating the old formulæ, though these have utterly lost to them, their truth and power. They still linger in the ancient sanctuaries; some declaring that they linger in order that they may leaven the whole lump, and others announcing their want of courage to come forth and face the world's obloquy, while others still profess an utter indifference to the calls which are made upon them, and are content to remain quietly in the midst of teachings which they utterly disapprove. Thus within the churches, whose creeds and spirit are intellectually repudiated, do the great bulk of the unbelievers remain. They swell the ranks of those whose opinions they repudiate, and whose essentials they refuse to accept. Numbered with the multitude of the popular churches, they are alien in heart and life.

Now, in this threefold summary, I have tried to describe accurately the way in which the mass of men who no longer believe the creeds of the popular churches, have distributed themselves:—I now ask. Is this satisfactory? Ought *we* or *they* to be content? What is the explanation? A lack of *boldness*. A lack of *fidelity*. A lack of *trust*. Only by true courage, by absolute honesty, and by unquestioning confidence in truth and God, can any great religious reform take place. If there is not manifested a greater degree of heroic boldness by these doubters, and a greater readiness to accept honestly the natural results which flow from an altered relationship to their former beliefs, we shall look

in vain to them to find true workers for God and man, or forces out of which noble life can be created. Only faithful men can hope to leave a living impress on the life of the world. The faithless will perish, as they deserve to do, and with every other false thing will crumble into annihilation. If only we could see heroic boldness, combined with absolute fidelity to conviction, and an unshaken trust in God; we should, at the same time, see the beginnings of a social and spiritual revolution, which would uproot multitudinous evils of the world, and shake to their very centre the unrealities which now obtain so large a sway. Those who retain their faith in a living God, and their confidence that mankind will continue to move forward to ever grander development, cannot doubt that an era of bold and heroic fidelity will follow this age of doubt, and that from the midst of the debris of the ruined temples of idolatry and superstition will be built up a Living Church of God, broad as the needs of man, and lofty as the climbings of his enfranchised soul.

J. C. S.

SELECTIONS.

AT REST.

Ah! silent wheel, the noisy brook is dry,
And quiet hours glide by
In this deep vale, where once the merry stream
Sang on through gloom and gleam:
Only the dove in some leaf-shaded nest
Murmurs of rest.

Ah! weary voyager, the closing day
Shines on that tranquil bay,
Where thy storm-beaten soul has longed to be:
Wild blast and angry sea
Touch not this favoured shore, by summer blest,—
A home of rest.

Ah! fevered heart, the grass is green and deep
Where thou art laid asleep:
Kissed by soft winds and washed by gentle showers,
Thou hast thy crown of flowers.
Poor heart, to long in this mad world opprest,
Have now thy rest.

I, too, perplexed with strife of good and ill,
Long to be safe and still:
Evil is present while I pray
That good may win the day.
Great Giver, grant me thy last gift and best,
The gift of rest.

—Good Words.

The following Poem, signed "A. C. Benson, Addington Park, Croydon," appeared in the *Spectator*:—

BUDDHA.

Whoe'er hath wept one tear, or borne one pain
(The Master said, and entered into rest),
Not fearing wrath, nor meaning to be blest,
Simply for love, howbeit wrought in vain,
Of one poor soul, his brother, being old,
Or sick, or lost through satisfied desire,
Stands in God's vestibule, and hears his choir,
Make merry music on their harps of gold.

What is it but the deed of Very Love,
To teach sad eyes to smile, mute lips to move;
And he that for a score of centuries
Hath lived, and calls a Continent his own,
Giving world-weary souls heaven's best surprise,
Halts only at the threshold of the Throne.

THE CLEFT IN THE ROCK.

Suggested by the Rev. F. W. Walters, in a recent Sermon at Glasgow.

Oh, it is hard to comprehend the meaning
Of Life's stern discipline;
God's hand itself oftimes the radiance screening,
That shines from heights divine.

We may not see the grandeur of the vision,
From the lone cleft, dark and high;
We can but wait, with reverence, the transition
Of Heaven's own mystery.

The darkness deepens, as the unknown spirit
Passes Majestic by;
To see that face, none may the power inherit
The face of Deity.

But, when the cloud uplifts its mystic veiling,
Gleams forth, in light, the word;
And "hinder" robes of rainbow splendour trailing,
Reveal—it is the Lord.

Let us have faith that these, our light affections,
Come from celestial skies;
And recognise a Father's benedictions,
In tears and sacrifice.

So may we, through the pathos of life's story,
In God's pavilion hide;
Then, yonder with His plenitude of glory,
We shall be satisfied.

GLASGOW.

R. A.

Circulation of the *Chronicle and Index*.

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

THE BELFAST UNITARIAN SOCIETY.

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Rosemary Street Mutual Improvement Association.

TWELFTH SESSION, 1883-4.

The Committee have much pleasure in announcing the following

PROGRAMME UNTIL CHRISTMAS 1883.

1883.
Dec. 3—Paper, "Some Leaves from American Literature." Mr. G. L. Moore, M.A.
" 10—Music and Readings.
" 17—Paper, "Philosophical Christianity." Mr. W. Dempster.
" 24—Discussion, "Local Self-Government."

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The intellectual and moral advancement of its Members, and the furtherance of fellowship and acquaintance among them.

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